1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

ese reverences are merely sketched out. In the *dé-ong* too will 342
kept the chests containing spare clothes and jewels.

With the exception of the altar, and of a couple of the biggest 353
uses (those of Tafoor and Chala Mandal) which have rough
loured frescoes on the external plaster and slightly carved door-
ys and windows, Lepcha houses are entirely unornamented within
d without. As a generalisation it may be said that the Lepchas
ssess neither arts nor crafts, though they show considerable
xterity in adapting natural materials to domestic uses. Lepchas
e capable of becoming very efficient craftsmen; the locally done
rpentry work in the monastery is as good as could be desired;
t such useless decoration is for them entirely pointless, an alien
aft to be learned from aliens at the command and expense of the
ite. Datoop, a master carpenter, who had studied the craft for [463]
ne years and who had done the fine work in most of the monas-
ries of the neighbourhood, had not a single piece of carved wood
his house.

Painting is an even more alien art, confined exclusively to 532
ecially trained lamas. The only painter in the neighbourhood 874
as the Lharibu (painter) Chujen of Panung, the father-in-law of
afoor, and he had had to give up the practice of the craft with
creasing years and failing eyesight. He started with a natural
ropensity for drawing, which was noted by his lamaist instructor,
ho advised him to learn to become a painter. He studied for nine
ears at the monastery of Pensong. The method of instruction was
ne following. The pupils were provided with a piece of oiled
ood covered with black earth, on which was placed a thin layer
f white powder; when this was scratched with a pointed stick a
lack outline drawing resulted, which could be wiped out so that
ne board could be used again. The teacher would draw a model
nd the pupils would copy that for some days, only going on to the
ext model when the first was copied perfectly. Thus the first five
r six days were occupied with the head of the God Chum-den-dé;
hen nine or ten days were occupied in learning to draw this God's
ody naked; then the body draped; and finally the whole figure
oloured. In this mechanical way a whole repertoire of sacred
ictures were learned during the nine years' teaching, and the
haribu later learned others by copying existing models.

According to the Lharibu's view of art, all pictures are approxi- 532
nations to a divine original, varying in merit chiefly by their
earness to this ideal, but also partly through the fineness and

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

two, but, so his son says, spends most of his nights with the senior.

Mrs. Chötembu number one, like her mother, is a Mun, but is mainly in request as a singer of songs, of which she has an immense repertoire. I once came across the family working in the fields and asked her to give us a tune. I think she misunderstood my meaning; for it was only when I told her that I was really a *Ge-lug-pa*, or celibate monk, that she finally left me alone: but it took some months to convince her. I should add, however, that her advances were always made in public and caused much amusement to the rest of the family.

* * * * *

Datoop is the elder son of the senior Dorje Lopön. Until relieved by Lumbar he acted as Chötembu for over three years, and is now awaiting advancement to the rank of Umzet. As a boy he spent some years in Gangtok, where he was trained as a carpenter, at which trade he is still employed. He superintends most local building, and with the assistance of the *Hlaribu*, or artist, made most of the woodwork in the Lingtem monastery. He was married at nineteen to a girl seven years his junior, but the pair did not live together until after his return from Gangtok, some five years later. He becomes almost heated when discussing his father's affairs, but thinks it unlikely that he will marry again, since "he is now too old for that sort of thing." He says he would rather live in some place like Gangtok, "where there are people to see and gossip to hear; bazaars to walk in and all sorts of things to buy; but what can one do? Town life is easy, since one does not work in the fields: but without work in the fields money is not forthcoming, so it is better to stay at home." Datoop thinks it good to die rich, since then one's children can do the death ceremony in a proper manner. It would be nice to live to eighty, as up to that age most men can still work in the fields: but to live on till a hundred is definitely staying too long. One does not want to be a burden to others.